Malabar

Mspts on Kerala History

I Kerala Māhātmyam
in Slokam & Mal transl.
(2 Copies of the first Mr. Baber's
& Putuntūris) 1839-1840.

II Brahmanda puranam
first & II part.

[illegible]

No 4

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Ma I 864-4

Kerala Māhātmyam

Professes to relate the Avataram of Vishnu, born under the name Parasu Rama (f. Jamadagni), his wars, reign, attempt to expiate the sin of murdering the Kings by giving his Kingdom to Brahmans, creation of Kerala his future dwellingplace, raising of 24000 Bhoo-pratishta, immigration of Br's with Calaris & Guru Paramans to 64 Gramanis, introduct. of other casts, rules of the kings he ordered, origin of new casts & customs how he a second time ruled himself & then gave the charge of it to Kings, after which he retired into Himavan, where he still is performing his penances. All this Rishi Agastya had related to King Harischandra after the Treta Yugam had passed by. The same Puranam Rishi Garga told in the Dvapara Yugam to the Dharma putras in the Vanavasam of the Pandawas. This then is the Keralolpatti history, according to the Bhugola puranam which Sutan told the Rishis (Shaunakan etc) in the Neimishyaranyam. (The first 3 ch. are Cshatra-varnanam)

1. In the beginning of the Crtayugam Crta Virya of the Surya Vamsha*) ruled gloriously on the shores of Narmada (Avanty'ady'ashta deshe the). Both he & his wife Cumari were for a long time grieved to have no son: until at last the King went into the Vindhya mountains, to gain Vishnu's favour by panchagni & other tapassu. Moved thereby Narada, the great Rishi appeared unto him, exhorted him to fast on a ekadasi Sunday in Macara month, on which the Onam feast for did just fall (Shravanam), & to feed Br's the following day. When the King accordingly kept the ekadasi vow (vrtam), his wife conceived. Her son was Cartavirya, born with Vishnu's Chacram, & Rahu's (Tejas) glory, a hero with 2000 hands. In his first war against Veishravana he was defeated by the Yacsha army: dejected he went to the Vindhya mountains & did tapas for 10000 years on the northern summit of Sita malya. Thro' Narada's persuasion he performed Swangahomam: which moved Brahma to come down on his wan (vara-annam = hanwan), & to grant him what he begged, never to be killed by created hands, & to subject even Gods to his sceptre. In the power of this gift he made war agst Veishravana, & reduced him to the situation of a client (ashrita) —(2)— likewise he conquered Varuna; then turning to the North he entered Swarga, & ravished the wives of the Gods. Returned home he ~~made known that~~ proclaimed the portion of the Gods & Brahmans (havirbhagam) be henceforth his, the Kings.

—3— All Gods therefore assembled in the Siddhashramam, consulted

*) Certainly not of Brahmandam, concerning Hehaya Kings

about a method for killing this enemy. Narada hastened to C. V. & advised him to take the name C. V. Arjuna from a 1000 branched tree Arjunam; so he did having loped off the branches & thrown them into the sea. But Narayana told ~~Vishnu~~ Narada, that he had promised Bhuti (or Renuka [her second name]) to be born of her on a friday in Teetayugam. She was the wife of the Veda Brahmin Jamadagni. At the same time lived the pious Royal pair of Cushika. Narayana's glory (tejas [illegible]) entered into one of 2 balls, wonderfully prepared by Narada on his altar ([illegible] pindam [illegible]), Brahma spoke the Gayatri mantram over them & Narada gave the one filled with Narayana's & Cshatria glory (tejas = emanating power) to R. the other full of Brahmatejas to Cushika's Queen. The latter begat Vishvamitra endowed with Brahmanal powers, who turned Muni. The other Parasa Rama (5 planets standing high on heaven in the Tiruvonam or Pravana Nacshatram), bright like a spark of fire, entering this world with a smile, the mace (parasu – venmatu) in his hand. Renuka praised Vishnu, Jamadagni beholding him with pleasure gave him the Name & performed the Jata carmam, the upanayanam in the 3d year (Br. string): taught him the Vedams, & lastly warlike exercises. ~~But~~ then Narada appeared, to take him to Caitasa there to be perfected with Subrahmanya in the use of arms – But one morning it happened that Renuka going as accustomed for ablution & drawing water, perceiving in the brook the shadow of Carta Virya as he was running ~~hastening~~ through the airs, felt her chaste affection somewhat shaken. Collecting again her thoughts she could not find the golden vessel, ~~for~~ & returned full of anxiety without the water. Jamadagni when he saw her confusion accused her of the deed or lust of adultery. On her confessing what had passed he was about to curse her with water sprinkling: when Narada interfered & made him to call for his son, P.R. immediately appeared & slew his mother with the mace. – The Rishis in Siddhalayam declared unto the murderer: "that the destruction of the Cshatrias alone can atone for this sin, & that he must undertake the government of the earth for them." & willingly he took up the arms, & prepared himself for his work by penance in Badari Ashramam. Carta Virya's officers, passing thro' the forest, perceived the armed Muni with surprise & told him unceremoniously to be off. A fight followed, the officers fell under his arrowshowers: Carta Virya who hastened to their succour, kept up the fight for a while, ~~when~~ till the awful mace ended his life. In 21 battles he destroyed the Cshatrias of both dynasties & then retired to wash in the Panchakam Tirtham & worship

4. Praise of Vighneshwara. Garga announces the beginning of Kēral'ōlpatti
(Kēral'ōlpatti nām'ēha purāṇam cathyatē purā, shṛṇu vacshyāmy tē ray
Dharmaputra nṛpōttama) answer: Kēraḷasy'ōlbhavam samyak vada Brahman
tapōdhara, reply: I will tell it as Agastya formerly related it to King Harischandra
— There ruled once the exalted king Par. Ram (asti Trētāyugē caschit P. Rāmō
ttama shrutah) son of J. destroyer of the Csh. who wished to crown his just rule
by perfect donation (sampūrṇadānam), for this purpose he invited Va
sishta with all other Rishis & Brahmans (Bhūsurā). These assembled
in Neimishāranyam decreed to follow the messenger, viz. Vasishta Vāmadēvas,
Jāmbāli Cashyapah Vishvāmitras Mṛcaṇḍu Agastya Nārada Tṛṇavinnu Sata
nanda Gautama Atri Ṛshyashringa Durvāsas, Taptatejas (?) Parāsara, Veda
Vyāsa with their disciples. P.R. received them with the customary reverence, &
footbath (arghya pādyam) & all signs of hospitality. They compliment[ed]
him for his victories: (samastan Cshatriān hatvā durvṛttān arpayet calu
tasmat tu pitaras sarvē mōdayanti Nṛpōttama) & promise to perform
their part in fulfilling his wishes. He stated his wish was to give the
16fold donation (ഷോഡശമഹാദാനം) & to be guided therein by
the thought of the Rishis, as to the measure of donation required to cover
his sin. Whatever they stated: gift of cows, eleph. arms, [cotton] horses, idols, beds, oil
5 servants &c he, washed & shaved, did distribute. Vishvāmitra in excess of joy
cried already: enough, o King! by far too much! but after farther consul
tation he mentioned that the most powerful & sindestroying gift
of land (bhūdānam) was not as yet given. Without delay P.R. called for
the greatest Purohitas, gave them the flowerwater (cusumeis sahitō-
dakam) to drink, as signifying the transfer of all the earth [chatussāgara madhyam] with all
the bloodguiltiness of it to the Rishis (samastan bhūmaṇḍalām sca
pi sarva pāpa vimuctayē - asmat pāpa vināsārtham) & Brahmans.
When P.R. asked: whether anything more might be done, Cushika's
son Vishvam. observed, that having given away the whole earth it
could hardly be right for him to stand on it. Acknowledging the truth
of the reproof, the King promised to acquire some ground from
the air or sea, & destitute of advice went to Shiva in Cailāsam.
6 Siva Parameshwara questioning him on the cause of his journey, he represen-
ted all the perplexity of his case, & promised well to honour Brahmans
& Gods if thro' the favour of the God he should obtain a land from the sea
or air, & received the gracious answer, ~~that~~ "thou again shall have royal
power, ~~that~~ all ~~the~~ [we] Gods ~~would~~ [shall] gladly come to be lasting inhabitants of
thy country, & now taking along my son, the companion of thy youth
worship the Sea (Varuna)." — Subrahmanya willingly descended with P.R.
to the earth on his peacock's back; they lighted on the point of Cumāri
(= virgin, vulg. Cap Comorin), where Cumāra's (= the youth Subr.) Māyā, the
youthful Durgā, in shape of a brook run's into the sea. He followed
for a year Subr's advice, to worship her, by a course of austere penan[ce]

es & bathing on holy days (colipas iti), until Varuna appeared unto
them & asked kindly after the reason of their coming. P.R. be-
7 gan to tell his mishap: — & to beg for a piece of ground from
the western sea (kvacit pradêsam asmâkam vâsârtham paya-
sam nidê ~~Zwat~~ swa pâda graha samsthânam dâtavyam ca parambu-
dhau). V. gladly promised a ground for a house (grhasya bhûmi)
Subr. insisted upon the gift of a whole country (grhasya kevalam bh.) as far
as he might throw his battleaxe: & Neptun consented (patitatwam kiyad dûram
tavat bhûmim supâlaya). When he had gone Subr. exhorted P.R. to throw it me-
ditating on Vishnu mâyâ, being himself a Vaishnava: by it consequence
the weapon fell only in Gôcarnam & the sea receded from a spot 10 (or 1.
Mal. transl. 8303) yôjana broad, 100 long (dasa yôjana vistîrnâ sata yôjana
dîrghikâ). There tatsvasmayam he dedicated the axe & a temple protector (pratishtapya ~~cshetra~~
parasum cshetrapâlakam. Query: the axe as protector of land & temple? but
it is not in Gôc. or, axe & a Sheiva mûrti" so the tradition) & joyfully erected there a
8 strong barrier against the sea (NW?). Angels sing & flowers rain. — With
Subr. assistance in Gôc. arrived, he worshipped Shiva a whole year, till
on a noon the visit of the 33 côti's of Gods was announced by Subr. After the custo-
mary salutation he first asks a name for his country? Siva: Kêrala
as bride of a Kerala, God Jayantas' son. Vishnu: hear o Bhargava! thine will
be the crown of this country by my order (etad bhûmau tu pattasya
tavâstu mama shâsanât) thereupon erect in it 24000 temples, & I with
the other Gods will stay in it, as long as the land, & righteousness in it
do abide. He gave his Chakram, to be dedicated in Calyânam, Shiva his
Vrshabha for the mother-temple at Gôc. (Sri Mûla sthânam) — the
9 Brahm. village Vrshadripura in Gôc. received its name from this Taurus.
again all the Gods, each on his particular vehicle, descended for the dedica-
tion of Vrshaparam, with them all the Munis, except Vishvamitra (85)
to ~~who~~ congratulated him & ordered his coronation (râjya bhâratvâd abhi-
10 shictum tvam arhasi) — P.R. in his turn promised habitations for Gods & twice
born Brahmans: upon which the whole council immediately adviced the invi-
tation of Br. from the 8 tribes (ashtagôtrôtbavan), & the Gods assured
him of manifesting their Sannidhyam in all temples with Brahminical
ministrations. Siva began the work by granting a sin destroying Tîrtham
north of Gôc. & this chief sanctuary was adorned with 7 courts (pracâram-
11 kidangu). — P.R. was checked in his wish of making Kerala a plain
(sama bhûmi) by the Earth's complaint of his cutting & digging (~~[illegible]~~)
which Br. could not but respect. But Var. promised to give the best
medicinal plants on the declivity of the mountains & the most copious rain
during 6 months, beginning from the middle of Vaisâkha (Mal. Edaba mâsam
pâti tudangi) over the Cali-destroying Keralam: to provide both for the growth
of all useful plants & the comfort of men." Then Narada adviced P.R.
12 to ~~journey~~ travel for introducing Brahmans. Loaded with Cubera's treasure he first
went from Gôc. to the shores of Cshna, where he met with a very poor but in
knowledge & carmam unblameable Brahman, his 4 sons studied with him & Brahm

cāri. He seeing the King approaching begged him not to enter his poverty-
stricken dwelling, wherefore P.R. in his turn invited him to come & live in
his house (Samayishyāmi dāridryam dadāmy aiswarya cōsakān), where (Kērala)
he would enrich & honour him as head of the Br's (Brahma pīṭē bhishēkshyāmi
Brāhmanānām vidāyakam) & his sons after him (akilānām dwijātinām
kshētrānām Gurur ēva sah - madvidhēyayām Yōgācharyas) yōga pattam ca
dasyāmi Yōga pīṭē nivēshyatām yōga mudrām dadāmi) - Gladly followed
he the call with his 8 sons & when arrived, in Kērala the eldest was
anointed & crowned Gurubhūtas of all Br's, in Vrishādripuram, the mothertemple,
where P.R. built a Maṭham (Brahma cāryāshramam) W. from Siva's temple
for them. - He farther built them eight houses, gave rājyādhipatyam over the temple 12
property: & journeying again he brought from Madyārjuna a Br. teacher of the Rigvēda
one of Yajurvēda, & Sāmav. for whose benefit he also gave a lecturing room.
& then he settled more than 200 Br's in a Grāmam Brahadvana (near Goc.) both
from the Casyapa & Bharadwaja Gōtram, with a Sivapratishṭa. - Next he founded 13
Sangameshapura, for Vishnu with Lakshmi & Garuda, to be worshipped with Lotus
Garlands, & by bathing in Matsya Tīrtham. - Other poor Br's were found in
Sālivāhapura (Maisūr?) in number more than 200, whom he lodged in 5 Gr's.
9 Gr. 10 Gr. 6 Gr. - To Casyapa Br's, brought from Madhura he gave 12 Gr's (chiefly 14
Jana gr.) all mantra tantrādhikarinal: 5 chief Br's fr Gōdavari exercised in Dhanur-
vēdam & the use of the Gada weapon, with others fr Vasishṭa's & Atri's tribe were
settled in 20 gr's, ~~till the~~ by which the fixed number of 64 Gr's was complete
(Chatu shashṭi tamān grāmān, ch. dēvān, ch. tīrthān kalpayāmāsa Kērale.) —
After this P.R. travelling thro' many countries saw all casts of men. 15
Meeting a Kshatrias, he was kept back from killing him by his humble prayer
& promised to be his preserver. He collected now medecinal herbs, 14 grains, Sesam
(tila - [illegible]) [illegible] matgakān [illegible]
[illegible], with other seeds, yoke & plough ([illegible]) cattle ([illegible])
fowls & birds, plantains of various sorts, Mangoes ([illegible]) Jack ([illegible]), Vegetables
for Cari ([illegible]), flowertrees (as Champakam) & chiefly Coconuts (nālikēra)
all which he in Newmoon's midnight, imported put on Dōhni's (dārunāu). - Then he imported
18 Sāmantas, Vaishya's ([illegible]) Sudra's & low casts, esp. labourers in gold, iron, wood & brass.
stonecutters (Scilavari) cal-cotti & Chandāla's ([illegible]) on a number of vessels (nāva-
cōdishu): lastly all manner of servants [illegible] to Goc. (& settled
them with all seeds (sarvavarnōtbavān jātin samsthāpayati Bhārgavas) - & now he addres- 16
sed the Br's in the mothertemple to perform yāgam. They felt not authori-
zed to do so, Brahma when petitioned did both promise & perform the first yāgam
in a yāga sāla built by P.R. in the Southern part, & of the Gods present Vishnu
Janārdana chose to stay there in a sindestroying Tīrtham Janārdana. At
the dedication the Br's received great gifts - some took them & emigrated 17
again. To obviate this for the future Narada advised distinctions of customs &
performances (vicalpanam, bhinnacarmāni, M: āchārabēda), & the Gods institu-
ted the Kērala language (with jātibhēdangal & āshrama bēdangal) pūrva sikhā (mun
cudumi) jātacarmāni, chaulāni, vivāhāni (only of the elder Br.) mantra tantrāni, carmāni of the Kērala
Br's, chiefly the bachelorship (of younger brothers) & samāvarti in the 16th year (com-
pletion of studies) The Chief Muni Veikhānasas ordered the Vēdōchhārana bēdani &

headshavings (śirasām camparaṇi) upavītam (pūṇanūl), the pitṛśraddha to be performed by only one Br. who is to be fed with the cucuda (cōvaka) & other vegetables (amasasyādi – [illegible]) rice, & receive the donation of a pūṇa nul, with a cake made of Cheru payaru & Palmsugar, vellam (guḍa mulgasya valsam – [illegible]), – the pātivratyam of Br. women, the chaste face-cover (maṛa cuda = kiśchatram) & one maidservant to each: their cloth only to be girded like the mens ([illegible], not [illegible] – sarvasā Kerala strīnām vastra vēshṭanamēva ća.); ornaments none. ([illegible])
for flowerworship (puspārtham [illegible]) he ordered the Northerly Br's (fr. Gōdāvari), & introduced Tarana, to receive the temple rule (ālayānam tantrāṇi nityaśaḥ) with 12 others for (tantrapratishṭārtham) superintendence of the 24000 holy places, to which Capila Rishi added, that in K. to give the temple rule into the hands of lower Br's (now mostly [illegible]) is no fault before the Gods.
IV
18 .. PR then built a Sanyāsi maṭam (for yati's) in Goc. & ordered their appearance to be like Narayana Yati (Śankadhvanamća śishyāmsća, chatramća samaṭam) & under the guidance of 6 Mantravādi's. – In Ghaṭapuri (Cumbha – Cumbata) gr. a Br. Vṛshabhas, well versed in Mantram, went to Agasthya mount (South) for tapas in Cali's name (with blood-flowers) during 36 y. When she appeared, he praised fearlessly, & got his wish, to be present with her. She gave him darpaṇam, Kalgam & śulam & ~~ordered~~ told him to ~~go to Vyāgrapuram~~ ride upon her tiger, till he should stop. Thus he was carried to the western shore to Maruka, dedicated a temple & married in Chaṇḍapuri, when another Br. succeeded him. –
19 – Tarana was a Canchipura Br. PR. tried him in crossing the Caveri, when standing on the southern shore he waited for him, he by dhyānam made a bridge of a Chamata stick (araṇi maram.) Him as head of the Ker Br's he settled in Sangamesha puri with gṛhastha dharmam, & Royal insignies, such as ornaments (24000) chief beauties (bhūlōka dhanya nārinām mukhāni) & cowtail fans Chāmaram, dīpastambam, & 12 disciples, 1½ yōjana ground, copper crown (tāmra pattas). – a Vishnu bimbam, stolen by Agastya from Vcc. given to a Canchipura Br. Pushkara,
20 placed in Ker. N.W. shore, in a Patmatīrtham, by Devendra, ~~found~~ sought again by Pushk. ~~through~~ with Tambara R's advice (who founded Tṛchanīram, east of Lacshmi Sa, (833.
21 betw. Sahya & western Sea) found on his way by help of the flowers fallen from the idol [illegible] – the seven hills (yēligiri), whose glory Gandharva Mōhana relates (Rāma, in Tṛeta yugam when he formed the dyke [illegible] in sea, & Rama etc were swooning in battle, ~~he~~ was quickened by the Mṛtasanjīva parvatam brought thro' air by Hanuman. When on R's with A threw it back after it was used, a sevenheaded piece of it fell amongst others into the sea it is full of the best medecines (sarvaushadhīnam ākaras, beg. with viśalya carani) its wind brings everywhere health (ētatcheilasya vātaśca yāvad dūrē ćaranti hi, vyādhayō naiva bādhante tāvat bhūmau sthitānapi)
Where he found the idol (North of yēlu mala) he built Parasuramapuri with accomodation for innumerable elephants (therefore called [illegible] [illegible] Carapuri) N. to which a Lotus
22 tank patmatīrtham (vishnuchetram Chacratīrtham), which procures [illegible] sāyujjyam. — PR who claimed the idol, was at last satisfied to make Pushk. Chetratantri under the condition of turning a Kerala Brahman: & the latter, tho desirous to return to Canchip. consented to try who was the possessor of the idol, by feeding Br's on

an Onam feast (Von Chigga, von on Cannl) & asks both for Vishnu's presence. Pushx. overcame PR
in this ordeal, received the image, was made tantri on the yogi pitham in the temple (Vr...
23 but PR built the Siva Csh. North of (Madali Yeti). Saptaseila. — To the Cshatria
(§15) he gave Chaturusthanam ? & built there Subrahmanya puri (Payanur) with 4 towers
& bazars (Vishvacarma's work) & a Csh. with 7 courts, where he seated Subr. upon the
ratna pitham, & ordered a feast for him in Vrchhika masam (Payanur), to feed Br's most magnifi-
24 cently. — To Taxaka the Cshetra tantram was given in the Assembly of Br's. the Csh.
karyam to Mashika Cshatrias (= Cumbala Tambiran ?): the Csh. racsha to Csh's born from
Br. fathers, in 16 rich houses & an 80 of. of gro land, North of the temple, for the expenses
of the puja. When Capila came there for Homam (also dedicated Shiva), the Asuras also came & rained
flesh upon his Ashramam: but he worshipped happily Cali (this in Madai), who proved
Go shata racshini, & killed the As. so she got also a place, with drinking Br's (madya
payikan Br'an = [illegible]). — A Lingam dedicated by Muchu Cunna Raja,
found by PR. gave rise to a jungle temple, under Tarana & 16 Br. Csh's ([illegible] in Payanur), of whom
Taranya, Pratastamsu, Durapakas, kept the Pununul, the others received Sudra ordinances.
— A (Cali) Lingam, worshipped by Nila Muni, originated Nileshwaram, Csh. tantr. T., Csh war. Samanta
25 — Going to the North, PR gave to Bhattacharya a house (Bhatta, learned Br. with
paschima sikha), & the order to cook for the Br's at feast (which is in Mal. part
of the [illegible], no [illegible]). — Somewhat farther in Madhupuri (Br. [illegible] near Cumbala)
he built a Ganapati Csh. gave Tantr to Lacshmiputra, the Caryam to a Samantan.
Then a Vishnu bimbam: & a Shivalayam here & there, under Carmuka Br (Tantr) & a
Sanyasi (for Caryam). — a Racshasa Cudasa lived on the hill, eating women etc
he would not go away on PR. order, so he lost his head. his son Mukas
fought them with armies, & when he fell, out of his blood (for he was racta
bijas) an Asuras was born, who pressed PR till Vrshapuri. Ashwa-rudha Calyani
on horseback helped the hero & killed the As. by a shower of arrows & drank
his blood, she therefore received a temple at Mukambica (near Collur) (still famous: cast of [illegible])
& tirtham Ambika: also Virabhadra has there a pratishta. He gave the oversight to
a Csh. of Br. birth (with the ashtabhagam, taxes ?), telling him: he is Csh. only
by name, but has Br. work to do: defend the temple & kill its enemies. —
26. Eastwards of Subr. (Cudasa ?) he worshipped & dedicated Subr. in Cumdapuri (the real Subrahmanya), with River Cumara
dhara (Mang. river) as tirtham (Vr chh. 6th. feast), bazars & towers, under an Ashtagrha Brahm.
as Tantri (sacela-snana-matrena santis sadyo bavishyati, chiefly of leprosy)
27 — PR. then in Caripuri (cf §21. fin) was assailed by an Asura Dwijaveiri
S. of Mukas, who would only be overcome by the help of Cala Ratri Bhagavati
fetched from Cailasa. She had fr. Siva's embraces a sunlike with sword & shield born
Child, called to defend all temples agst Asuras — Cshetrapala (yasmin cshe-
28 tra pratishtasa vasandantu twam janas tada). — fr. Siva's seed (left in an interrupted embrace under
kirata vesham in a jungle) sprang a youth who killed with his bow Pinchhasura
& took his peacock feathers (pili) & adorned his head with it — Kirata Siva Sunu
(Caru-magen). This & Calah Csh. Cshp. Carum. were joined by Shasta (Cutti chatta)
& went to PR's comfort on the Sahya parvat. to Caveri Canuka tirtham (now
Bhaga mandalam Tag. also Paundil), where they bathed. One begged something to eat fr.
a Br. but Csh'P. met a gopastri (her name Sri Devi) with a neivedyam for Subr
(plant. ghee, rice). She would not give it him, but the impudent God stole it fr. the temple
centre where the Br. had offered it. Also afterwards in Gor. he wanted only to have
the ney-appam of the Shepherdess which PR gave whereupon he slew Dwijaveiri
as soon as he appeared. from his body Veirijata (vulg. Veiryanga), who with the beforementioned Bhuta's
with Virabhadra & PR's parasu were dedicated for the worship of Kerala.

Pari tani's worshipped by Malay. Yanan Parayan

29 Returing to Pushki's temple (Mādi or Caripuri ?), he found it robbed &
polluted by an Asura, which made not only the ceremonies of pratishta
& calasam necessary, but moved PR to look out for temple guardians
in an other country. Having slain a Mūshika Ch. he spared his bree-
ding wife, of whom 8 sons & 1 d. Subhaga were born, in Curannara puram
4 of whom were placed in the Gōpurams of Libraham., & 4 in Pushki's temple
30 towers (& Lacshmi tasyālaya at all events near to Lacshmi'sa purē) where he next dedicated them
with Bhadranāgam on a gold treasure hid in the ground. He found there temple
ruins & an old Lingam (said by Narada to be placed there of old by Renuka's nephew
king Māndhātāwu when trying by it to restore the fallen fortune of his house.)
31 & digged first the Aghanāsini Tirtham, — buried innumerable crores of gold & je-
wels & got Vishwacarma to build a Mandapam (Taliparambu) with 1000
tālika (roof ornamts) of gold, towers of blue stone, walls of crystall, a well in the N.
etc in honour of Raja Rajēshwara's (Siva). Tantr — Tarana, Ch Cary. to a Br. Yōgāchārya
with power over 20 grāmams: (who in Siva rātri offers rey amrt there to him sāyujyam)
32 — of Cāshyapa's family (temple name Lacshmīpura, Sh. got L. there enclosed)
33 — PR going on to Sambara's forest, happened to witness Crshna's plays in the vraja
(aimpādi — shepherd's settlemt) with 16008 shepherdesses, & ōda cutal'spund, pili head-
ornamts etc, overcome with joy, he cried out Crshnāya namah Rāmāya namah
you 2 must yearly play thus, Cumbha. 24th (meaning 2 Br's who represent Cr. & his
elder br. Balabhadra), built a temple to Narayana, Tantr — Carmuka Br., Caryam
— a Vishnulike Sanyāsi (in matam) — yearly krīdōtsavam, which procures Vaicuntha
34 & destroys all sin. Trchamram. — Going S.E. he dedic. Siva in Trcheruncunnu
(Bāla Sheilam), & then Vi. in Sahyāmbalaka Tirtham (= Tr nelli on the Sahya) which
he made the chief Shrādha place by laying his pindam on a stone. Tantr to Vana
prasāda Br., Cary. — to a Sāma Vēda Br. — Then to Palli Cunnu (Vihārapuri, near
Cherical) where he built Saraswati's temple & a Bazar, with plenty other prati-
shtas, all under Vana prasasta Br. — In S. he founded Tiruvangādu (Swētā
ranya puri) to Rāma with bow & arrows. The same tantram, Ch. caryam a Sāmanta.
35 — On Trishira parvatam (3 headed = 3 stones of aduppu) he was frightened by Cāli's apparition, — but
overcame & bound her. All Gods came &, moved him to let her go; with the pro-
mise, no Calivādha should enter into the land, if the yearly feast of Edaba
Visākha Nacshi be kept for 27 days (= Vishu in Tr Cheruncunnu § 34). So he
built there a tabernacle for the purpose (parnasāla, cudignil). Tantr. Cadali
Cary. Samant. — A little Northwards Kirātēshwara, Cary. under Kirātas (Curichi's)
36. Tantr. Vrshabha. — On Mudra Mt he dedicated Cali as destroyer of Mahisha Asura
(Manattana) under a Sāmanta, & a Calyāna Grama Br. as head of the Madhub's
* (This the Chappāram, Chetram, where the Nayers eat, when going for the Tr. cheru
37 cunnu feast) besides 8 Vi. & 8 Siv. Ch with 2 Durgāch. — Going somewhat South
(39) he built Curumbi puri [illegible] chiefly for the worship of Vētta Caru Magen
(Kirata Tanayen Siva) the bluebearded bowarmed peacock feathered hunter. —
feast in Vrichh. Tantr — Divya Mangala Br of the 12th gr. — Recsha = a Samanta (Curumba
satya vicramam. Over other 100 temples Tarana with Mangala Vi, Vanaprasasta & Gambira were to be 4 tantris.
(40) — More south Goppacudapuri with immense riches buried in the ground: he
38 brought a fair shepherd virgin fr. Gōcculam (Crishna's birthplace or rather play spot)
(cf. § 60) fair & excellent, to whom he promised Royal children, if she would yield
to Br's wooing (tava putrāya rājyam ca bavishyati na samshayah)
— many pratishtas in that country. — Tantr. Vana prasasta. Cary. 3 Cumbhina Gr.

* Hier fängt [illegible] in Mspt an

Brs. – South, he found a Vilvam (Cūvala) tree & a lingam at its foot: & foun-
ded a temple to Siva – Tantr. Calyāna Gr. Carpūra Br. Coh Cary (for Uttaraim)
the same. – South, built 50 temples, Tantr to Ninngala Br. Cary. a Sāmanta.
39 – Then a Vātam disease seizing many people & children, Nārada's advice
(41) got Krishna's image from Dwāraka (because he killed the Vāta Asura)
into a Vātālayam (Guru-vāy-ūr, near Tunjan country), which attracted
all the Vātas (Krshnah vāta rōgam ā karshya) & blew them out thro' a bamboo flute.
– Vrschi. mās. Rohini Nach. 11th month day, watching a fasting – is the feast of Guru Vayūr Appen: frees
from vātam & gives sāyujjyam. – Tantr (Pūja) Tarana of Uttara Gr. Zaorh. a Sāmanta.
40 – More to the South he worshipped & ordered a temple under the same super-
41 (42) intendence to Sri Vānchya Siva (Vānchi Nathaiswara in Cochin?) – N.thly
(43) on the west coast of Tirra Nadi a Rāma Ch. (the same Tantr & Gh.). – S. Sri Kōta
ra puri chiefly Bazars for all sorts of merchandise, & Bhadra Cāli, as physician
for smallpox (Vasūri) worshipped by sacrifices of Lacs of fowls, & 1000's of brandy
casks (Codungalūr, for which feast still multitudes go there) Cumbh.
mās. Bharani day (Tuesday) with Madya Brs. & 8 Brs. for Chetra Caryam, & 1 yōj.
42 of ground for pūja. – Then S. near seashore Subr. dedicated – latter 11 Sivas under
(44) Tarana: a Sāmanta Tripūrna begged there to build a town with his name
Tripunattan pura, cap. of Cochin or Perimpadappu), where he settled Conca-
na Merchants with other rich inhabitants & dedicated Sri Narayana
Ananta Crshna: with a Dīpōtsavam, (rich in dharmam, artham, camam) ~~Tulā~~ placed under the rule of the Sanga
43 mēsha Brs. & Tripūrna Sām. – Having finished 100 other S. & V. temples,
(Tarana) he dedic. also to Shiva an old Lingam, to which he gave 1 yōj. of
land. (feast. Tulā, ashtami) under 16 Vrhat Gr. Brs. – W. Durgā in Sri Talam
44. – According to the wish of Bāla Cubēra's daughter, he built near the sea
(46) Bālapuri – South Chāsta, & 5 temples of the old Pandawa's renewed –
East ~~Simhapuri~~ a temple for V. under Uttara Br. South Simhapuri for Parameshvara
45. under Tarana a the Sāmanta Bhānu Vicrama. – Going to S. he with
sorrow saw how the land did grow higher & higher, to stop it Nārada
advised to render the ground more heavy thro' a temple of
Vishnu & gold interred (Vāraha pratishta) – Performing austerities on
the other side of Tāmrapravarni Agastya advised Sh. to build a nice
couch on the seashore for Vishnu. (Sayāgrham) ~~lying~~ reposing on Ananta
(Sri Ananta Sayanam = Tiru-w-ananta-puram). Tarana. Samanta.
4 6. Edaba feast. – After this he built the Ayodheya like Sri Vardhana puri
with a Rama temple & royal roads & Bazars, 1000 eleph & horses: capi-
tal of the Moon's dynasty Samanta; Bhānu Vicrama, Rana Vicr., Cula
Sēkhara, & Their nephew Bāla Virya: descendants of a Gh. virgin from
Brs. The first of the Brothers he made King over Ker. in an assembly
of all the Brs., whom he begged to give unto him (Bh. V.) both throne & arms. – In con
Sri vardhanapurē nityam Srimat Bhūmyām tu Kēralē
Mat Bhumēr akhilāyās tu Sri V. purē nijam
Rājānam calpayāmy asmin Bhānu Vicramam anwaham
Etad Bhūmēshwara chāya sāmantam Bh. Vm.

regimine they first adorned & armed him, then set him upon the throne & anointed him with water pearls corals, rice. P.R. gave him before the assembly his ordinances (ācharam) umbrella, horse, eleph. plantain. Then he ordered him to rule all Ker. till Goc. for the best of the Brahmans & instituted the 2d Sāmanta (his anuja) as Underking in Gōcarnam (§53).
P.R. made then the Rāsi panam (=10 charram, about 1/3 Rs) for Ker. currency. — East he built 4 Nilacantapuri for Siva & Durga (Ananta, Sāmanta). — In Nagapuri he worshipped Tarshaka, Adisēsham, for fridays: & Siva also (Santi Tarang) the Ch. Carigam to a Virgin ([illegible]). — More all Gods in Suchīndra the place where Devendra got free from his loathsome curse; & the Virgin Goddess in Canyā Cumāri: — also Bazars ([illegible]) for merchants
47 (49) in Suchindra (all T. & Ch. in Br's hands). — Ph. being returned to Goc. the chaste wife of an old & foolish Br got with child: accused by him of adultery & thrust out of her caste by the 64 Gr' Br's, she had a house of her own built by P.R. where — after her husbd's death & descent to hell — she begat a girl. after the mother's death P.R. pitying the child ordered a new inquiry to be made into her case. Bhattāchārya, the Br Sreshta, pronounced her without spot, only that all the Br's felt, that the father's word cast reproach on her. So she lived separately, walked much in the flowergardens & made garlands from her 12th year. P.R. observed once a very fine garland at Siwa's neck: he found on enquiry the girl placed them secretly there, without letting the ministering Br. know. She received order to clean the temples, & get children for Br's (Ardhabrahmani,[x]
48 Pushpaka, Ambalavāsi.) — In Sangamesha pura, near Gōc. a Br' wife yielded to a northern Sanyāsi, her child looked like him, the Brs doubted & she died soon. But the Sany. claimed the son as his seed (yati-putra) & begged P.R. to let him follow his ācharam & Yava samskāram, & serve in Vishnu's temples, binding wreathes, for Vi: & P.R. ordered accordgly & gave him a Sudra not as wife but as sister, to get children from Br's.[xx] (Ambala vāsi, Vishārodi, Pishāradi). Then he commanded chastity for Br. women only, but ordered Marumakattāyam for all other Casts (Bhāgini avakāsam) since all children may more or less be presumed to be born thro' Br. pleasures. — Then it happened in Gōc — the Yōgāchārya observed that a Br. had eaten at the Shrādham of a Sudr. he was cast out & formed the Caruka Nambidi caste (Caruka, a grass used for Shrāddham) who live with Br. dharmam but eat Sudr Shrādham. — Moreover when P.R. travelled here & there, a Sivadwija (Pottuvāl) wanted to marry a Casts Br's daughter, & effected it; but in tying the String round her the Bhattāch.

x) 46. "Bhānu Vikrama Sāmanta, yāvat bhūmir mam'ājnyā
"Tāvat Gōcarnam paryantam Bhūmim pālaya nityasah
Brāhmanānām tu sarvesham sukhāya twam ca Vicrama
Brahmanān Dēvatān nityam namaskuru visēshatah
Dvitīyam cā tu Sāmantam Gōcarnē calpayat prabhuh
swarna rāsins cārayitwā swasya mudrām pradrshyata
xx 47 " Sivālayē tu nityam twam nātanam sobhanam curu
Sivālayasya susrusham krtwā twam vasa Kanyakē
putrārtham Brāhmanān nityam angīcuru yathēshtakān.
xxx) 48 Brāhmanān uttamām jātim vinā sarvāsca jātayah
asmin dēsē sthitānām ca jātinām anwahar nisam —

knew him to be a Shiwa br. He formed therefore a new division, which has to wash the temple Veranda stair (sopāna nāḍa) & to carry the idol on feastdays. But as he had not yet performed the marriage, he was ordered to desist from it (tayā saha śayanam ca tava māstu dvijādhama) since it was a sin as great as lying with his mother, & rather to bind her cantha sutram round his neck. Take a Sudra strī for thyself but she lives alone to be visited by Brs & to feed them. (ahapoturvāl – in whose house tatgṛhe Brās sarvē bhōctāraśca bhavantu hi, Brā-

49. nija vāsam Brahmanyā saha bhōjanam). — PR then went to Swargam, & begged

51 for heavenwomen to enjoy his Brs in their austerities. Dev. He gave 3 in [illegible] virgins (his granddaughter Subhaga was of the number), with Gandharva's & others, altogether 18. Devendra's wife Sachi Devi gave a marvellous Plantain with its sprouts ([illegible] ancura) [illegible] with other plants (urvāru, M. [illegible] a valli) pepper ([illegible]) & seed, since the Devastris would not go along without a Nātyacāra & Vādyacāri (maran). He gave the N. & a Gandh. for V. with Cumbhavādyanis i [illegible] (time beepers = [illegible], tact schlager), who arrived in the Mula sthānam, had 6 houses built to them in Vṛshādri pura & & were joyfully received by the gṛhasta Brs (excepting the firstborn sons). Laws privileged this licentious intercourse*). The Nātyacāra (dancer & singer), Nata (Dancer & actor [illegible]) vadyacāra (musician) were used for a daily nātyōtsavam in Siva's temple (from then the Shlāghyār [illegible], with their wives Nangyār [illegible] dancers & singers, Tattama: Nambiyār = Nātyacār, singg & scientific reading: of these 3 Edavageis [illegible],

50 & one extinguished). — The Gandharva Strī & the other 6 & 6 he settled here &

52 there in the Country, for the use of Brs, inland & foreign, & Sāmantas, to live with them as in the Gandh. world, one for a day. (ēkāyās caiva ēkōstu Madhya Dēśa nivāsinām. [Norvothra Choylia] kaścid eva tayā sākam upari krīḍāmaṅgalam Ratim kṛtvā Dvijās sarvē tishṭhantu ca yathā sukham) —
The Rakshasi with 6 youthful virgins he settled in Ambikā pura (unmatta yauvanās) to satisfy the lusts of Brs in the Raksh. way. But when they carried away all Brs, being full of lasciviousness & strong drink, PR cursed them as destroying the land (rākshasasya cutōtbhavān nāshayishyāmi) & ordered for executing the punishment the Sāmanta (the "extinguished Dynasty" &

51. present [illegible] are derived from the m. — (cfr § 57. where the [illegible] refers the Raksh. extinguished by W. Varm. to the family mentioned here)
& Tulasi Brās 7s, "rākshotbhaveir nāyakeir"

Sāmantānām ca sarvēshām akhilānām tu Bhārgavah
Pātivratyam ca sarvesham māstwasmin mama dūshake
Brāhmanīnām tu nityam ca pātivratya vidhis tatha
Tishtatu Dvijapatnīnām itarāsām na cānaratam.
Pātivrtya vratam māstu, satyam ēvam vadāmy aham
Mātulānām tu samskāram pitṛn uddiśya jātayah.
Curvantu Manuja lōke mātulam pitṛ rūpakam
Mātulasya dhanās santu nṛpasya ca janās tathā.
Yatiputra, vasatwam hi tava vamśasya vṛdhaye
tava vamśasya vṛdhyartham svasāram Brāhmanās sadā
Angīcurvantu ratyartham nānā Deśa nivāsinah —
49*) krīḍayantu Dwijās sarvē Divi Dēvā yatha tathā
tayās sākam Dvijā nityam catvārō vā trayaśca vei (to 1 woman 3 or 4 men)
Brāṃm tu sarvēshām sanga dōshō na vidyate
Dēvanāryah kila twasmin krīḍayantu dinē dinē

57. 55 Th. dedicated V. & S. North of the Vrhan nadi (Chitanti Sarana. Cary. a Samanta (sujatayē), on the South shore Vi. with adhyayana Tala, then Shiva to in coo Ambalam, also on Parna Seilam (leaf hill?) Si., near the river Sasta, & on ēkādasi he went upon the hill at noon, from whence it is called Ēkādasya Calam, there also a temple to Vi & Lakshmana. — Then in South Vishnu as Murāri & Narasimham, with Mahā Lakshmi (or Sri), under a Sanyāsi as templehead: that he & the other beggars may not want alms he ordered Bhanu Vir. well to superintend. — Then returning to Gōt. he gave his laws (ācāram) to the assembled Br. Grs; *) first chiefly for regulating the intercourse of Sudras. Secondly for the Brs: — each Gr. had to receive different a cōm;

52. 54 comon to all are: cūrma pītamca ([Malayalam]) dīpam ca (cuttu vilakku) Sankha dhwānam (shell-sound) siddandakam ([Malayalam]) || racta chatram ca (patta cuda) vyajanam ratna dandam manoharam (the [Malayalam] cow's tail with pearl handle) | Kalga kētam ca ([Malayalam]) vajram ([Malayalam]) ghantām ([Malayalam] bell) samyak dadau tadā || — Next he made the Yōgacharya to give arms into the hands of the Gandh. & Devastri descendants (Chotali & Nerwattu for defending the Brahmans **) in temples & illams all over Kerala, he also built for them one or more fencing schools (āyudhābhyāsa sālā) under masters for the

53 55 3 Khandams of Kerala. — Th. with the Brs being engaged at Subr'puram, an Asura came (with Bauddha's, "Bauddheis sākam samāgatya"), killed & ate the Govarna Samanta (§46) & went off. Th. full of grief, met on the 7 hills a Gandharva Mōhana, who told him he lived there in exquisite pleasures with the 7 virgin daughters of the King Mushika (Samanta) of Nandi Grāmam (near Ayodhya!) born of the Soma Vamsam, sarva lōka jit; Th. begged for 3 of them to save the northern kingdom; he received them, & calling the Br' deputies to Lakshmipuram gave 3 distinct houses to the princesses & told the Yōgacharya to anoint the first prince (This seems to be the offspring of the Cumbala family (Mushikas §24 north. kingd.) altho' the Index, & the locality of L. & 7 hills rather recommend the Cōlatiri) cf § 21. 29. 55.

parastri sanga dōshāni mama dēsē na kincana
Dvija striyō janās sarvē cridayāma dvijōttamāh
upari krida suratam ājārantu striyas sadā
nārīnām ca tu sarvāsām stana vastrāni naiva iha
gatheiteis ca Dvijeis sākam krīdayadhwam dinē dinē
Tishtadhwam Deva nāryas ca mat bhūmau Keralē sadā.

*) 51. asmad dēsē sthitānām ca ācārān calpayāmy aham
Dēva strīnām Cumārās ca Gandharvi nām sutās ca vei. (Chotali & Nervattu may not intermarry)
Dēva nāris ca Cangābhir Gandharvīphis sahātra kē
Yāvad anyonyasangāni curvanti ha caturyakāh
Parat cālē ca nasyanti, satyam satyam vadāmy aham
Etē ca gōpa nārībhih krīdayantu sukhya vai (intercourse of Sudras with Shepherdess permitted)
ētad dēsasthitās Sūdrā ācarantu mamājnayā

**) 52 Dēva Nārī sutānām tu Gandharvānām ca Bhārgavah
Dēva Brāhmana rakshartham āyudhān dāpayan akō —
gurūn abhyāsa vasagān Kāndatraya samā

54 — — VI [illegible]

56 After this PR with the 64 Gr. Br's went to reside on the shores of Vṛhannadi, & ruled Ker. from Caya cum. to Goc. 53000 years (tripancha-3atsahasrāni varshāni.) administering 3iksha racsha, preventg the evs poverty (durbhiksha bhayam) & sickness, the pains of old age (jarā duksham), premature death (apamṛtyu), uproar etc., & bestowg blessings as no other country ever enjoyed such. — But then he assembled the Br's near Vṛhannadi & promised to give them good rulers for 12 ys each, after which time they have to leave (tato gacchatu bhūpatih). So he went with them eastwards & brought (from the South shore of Caveri. "Tonam Index") an excellent Sāmanta (Caverya dac-shine bhāge jagmuh kerala sadvijāh), whom they crowned King near the Vṛhannadi. He ruled a just almsgiver, but on the Mahā makham feast of the 12 th year, they deposed him & fetched another (chatushashti lama grāma ava-rōdhya Vṛhannadāt. ēvam ēva chiram calam paripālya dvijottamāh). Thus they did for a long time acc. to PR's order: 21 Kings ruled successively (ēca vinsati Bhūpālāh pālayantisma Keralam). The last took away all the royal jewels (ratna samputam urn ādāya swasthānam prayayau tadā): the Br's in deep consternation fasted 3 days bef. PR at Goc. when he appeared & promised them a Royal dynasty (Keralam avanāyatra canchid vamsham, dvijōttamāh ānayishyāmi bhadram tam Sōmavamsa sam-utbhavam dvija sāmantam ānīya calpayāmy atra Cāttakām.—

55. [2 of the Virgins (obtained § 53) he placed 1., at Sri Vardhana puri (Trav.) 2., at Mangalapuram (sucalyānim sri mangalapure = Calyana?) & gave unto them the royal authority. — Other Copy.: one died, 1 returned to the mount.] The third Subhangi he anointed & crowned at Lacshmīpuram Tali paramba, married her to the Brahm. Shreshta from Cashyapa's tribe, & gave unto him royal power (nā-yakatwam), his mare & jewels: east of the Lacshmip. in the splendid Ikshu bhavanam (Sugar cane house, carimbu vīdu) he enjoyed her, there also she bare a fine child with morning break, & whence his name Udaya Varma. PR blessed him (lokesmin Ikshwakatwam sidhyatu) & made him King in the west. town of Lacshmip. on the gold throne, around the Br's of 64 gr's, of whom the Yogācharya handed over to him the sword & anointed him as Sūryavarchas (ādityāmsam). Siva appeared & begged him well to rule the northern part (mam ōttarē maha bhūmau pālay'ōdaya mat Suta), & accompanied the good wish with the donation of his ring. —

Colattiri

56. The Br's anointed with jewels rice & seawater, PR gave ādhāram, eleph. pallanki, dīpam, shield cavacham, 40000 Gandharwas & horses; at an apparition of Cāli, PR begged her to be mother both to the King & country: & exhorted the King to honour Gods & Br's, & watch over temples, serpents & the whole country keepg my commandments: so thy family will increase wonderfully. —

57. yāvad viprāpamānas ca yāvad ālaya nāsanam,
tat kālē tava vamsas ca nashyati twam ca bhūmipa;
yāvad dharma sthitir lōkē yāvet Brahmanapūjanam,
yāvad ālaya racshā ca yāvan mat pada cintanam,
tāvat cālam madādēshāt rājya bhārastavāstu, bho;
Brāhmanāh nāpamantavyāh, Brahmaswam bhōjayaswa na
Dēvālayēshu pūjām ca cāraya twam, Janādhipa.

afterwards the Kg destroyed the Raksh. (Aborigines) altogether (rakshasam vamsam ca samhrtya, nissapatno babhuva hi), until he ruled without adversary
58 — PR had formerly ordered Allohala a Surya vamsa Samanta, to rule
60 over Subr. puri from his residence at Vyaghrapuri; he elated by pride enemy of Gods & Brs usurped the country till Capilalayam (North of Mang. §24) he said to PR. in Subr's temple, claiming priority of possession)

āgatya prāg aham, Rājamsthithāmi tava Kerale.
tasmān mamaiva Bhupala Adhipatyam na tetra hi
Cutrāpi gatchhatām, Rājan, aham bhupo, na samsayah
nō ced yuddham ca datavyam rajya bhāramamaiva hi

but PR. having placed him there did not think it right to kill him, & went
59 somewhat ashamed to Lachmip. & told Udaya of the Sam. enmity agst the Brs
61 of his 8 wives 8 mantri 8 children 8 principalities, exhortg him to revenge the shame of the God. With 4000 (men or Sankhams!) partly bowmen, partly swordsmen partly in Gandharva manner neighing, partly smeared with blood chandanam, all in red uniform, he marched agst Alloh. his Gandh. conquered with the mace in a fight of 28 days, Ud. felled A. with the sword, A's son fell under the strokes of the Gandh. Whereupon PR. gave the country to Ud. V. portioning the 8 yoj.
60 of land in equal shares to Subr & Shiva. — Moreover he exhorted him to walk in his laws: because the existence of his dynasty depends from it. He prophesied one of his successors wd prefer wicked Brs of Tungabhadra to those of the country who would reject his laws of chastity, mix all casts, & to him he would erect houses filled with all goods. The Destruction of the kingdom, & war & confusion would follow this revolution. —

yāvad dharmasthitir loke, yavat Satyasthitih prabho,
Dwija Dharmasthitir yāvat, tāvat rājyam tavāstu ca
Bhavishyati ca vamse te suto bhupo bhavishyati
Mamajnam ca nirākrtya sasayishyati Medinim
Etaddesa sthitan Viprān vihāya sagamishyati (the 12th
Chaturvimshad yugānte ca Calau samsthe yugē tadā §63. fin.
Tungabhadrām nadimgatwa ānayishyati Brahmanān
Durbrahmanās samāgatya samagrāsca bhavanti hi
Mamācārān vihāyatha bhavishyanti Dwijadhamah
Pativrtyam vihinasca vamsa sangotsukas tatha
Uttarasthā dwijās sarvē anyonyam bhoga mohitah
yāvat chandala jātisca angicrtya sukhe sthitah
Cascid tasd wamsajas sopi tadviprān ānayishyati
Ashtaishwarya yutān gehān sthāpayishyati taddwijān.
Kincid dharmān adharmamsca carishyanty uttara dwijāh
tat kālē rājya nāsas ca bhavishyati na samsayah
Anyonya calahas caiva bhavishyanty anisam bhuvi. —

Going southwards to Gopacutapuri (cf §38) he gave a princess of Curu Sāmantas (Soma Vamsam of Hastinapuri) to the best Br. the son he placed in Curupuri & gave him ācharams & his sunlike sword: „honour the Brs, preserve the temples, obey my orders: as long as you do your duty, so long my kingdom belong to thee [origine of [illegible] Samorin" & his small principality Calicut — In Balapuri (42-44) he placed the Surya vamsha descendant, Lavaputra his daughter bare to a Br shreshta a son Lava pautra, who in the 12 year was initiated with the Br. string, Ramavirya his name thro' his ancestor R's grace his family jewel PR's white umbrella (Sweta chatram, vincotta cuda); yāvaddharma eti" [[illegible] or Cochi samsthanam] —
In Gōr. he gave whole Kerala to the Brs of 64 villages as Brahmaswam

Akhilam Keralim bhumim Brāhmanē bhyōb dadau prabhuh
Chatushashti tamē bhyōstu mama bhumi akhitonita (undivided)
yushmākamca sukhayātha bhavishyati na samshayah

VII But Cāshyapa said to Candan: I shall destroy SR.'s commandments by my power, & begged Durvāsa, to hinder the "Vaisākha feast on Tri Sira cunnu (cf. §35.) in order that the fools of Bauddha may enter the land". He went there in all his glory & hindered the feast for 27 days. — For there appeared a Bauddha woman Māli, beautiful, & learned in all sciences (sundari, sucumāri ca, sarva sāstra visārada) on the hills: when she had dwelt there 5 years, Durv. as soon as he saw her, coveted her. She accepted his wooing, if he should procure the dominion to her son (mat putrāya cā rājyam ca, aiswaryam santatam bhūyam - dāsyasi twam ca mahyam cēt, angīcurvē twayā saha) & riches to her self. When he had lived with her 6 months, Nārada told him, she was a Bauddha, & the munis demanded as prāyascittam, that he must enter into nīcha yōnis & be born 29 times an outcast, 10 times dog, 3 times Sūdra & Br.'s servt., before resuming Rishi's form. — Till Durv. in quick changes had gone through his 22 birth, M. bare a won-
derful male child. — In the mean time SR. performed great sacrifices at Gōr. with Ud. Varma & Bhānu Vicr., Culasekh. Bala Sēkhara, & at their conclusion went to perform austerities on Vrshādri (mount). But (Ud.'s sister's son) Culasekh.'s sister Subhangi (§55), when her time of delivery was come, being on her way to the ഠഠഠ [illegible] (birth-room) was addressed for rice by Durv. in a holy beggar's habit. Her answer: being with child I cannot give today (na badāmy aham adyaiva garbhini ca Dvijōttama) made him to curse her child (ansahīnō bhavēt sutah) that it should neither have a perfect body nor the kingdom: Hastening to Māli he told her to bring her child into the forest, W. of Crishna's temple, if she wishes to procure to him royal power. (On the other side of Chovval. East of Arawal, are the ruins of this Crshna temple, highly revered by Chovical) — Subh. bore a child without hands & feet; in her grief 2 Mantris, Gurva & Tatāka, comforted her, by planning to expose the child. Durv. met them in Br. costume & advised them to lay the child in the thicket for a night, in the morning it would be changed. They did so & Māli exchanged them. A voice in the air (asarīra vācas) said: "(Māli twamē ma te gryatām) Bauddha nārī visārada, mā māli ti ca samjnāmē bhavishyati tavājnayā", "Māli take him not (mā)", she answered, accordingly my name shall be Māmāli (name of Arawil, as ad-dressed by Chovical, "Māmale Kidāvu") & a mālika shall always be round my neck for a sign (the māla of Māplichi). Then she served Canna Rishi, who did tapas in that forest, & acquired so far his favour, that he granted her petition of making the child with her perfect (suputras) & giving him his forest, a gift he accompanied with a vessel filled with all riches buried in it. Having touched & perfected her son he retired to hills [Araackal Cannanur, also ... midst]
§3 — The Mantris finding the sunlike child took it triumphantly in a palanquin home. A powerful Nāyaka, Krōda acquainted with the whole, followed the child & stayed with it. Then the Mantris to crown this prince, entered with him the agnivanam, in Bhadracāli's (the country mother's) presence, (§56.) when she scorningly (attahāsam) said: "Bauddha Tritārayas sōpi Nasamīpō Nasangakah, Mat pāda vandanāgātha nāgatchatu wadacana." (name of place Nasamīpa puri, M's son Nasangah). Full of indignation, prince Nasangah immediately built a chapel (palli, vihārakam) in the agnivanam at Nasamīpapuri (Matāyēti. Indr., first Bauddh chapel?), with a gold tatika (cumbha patra) & inscription (yantra pattikā), & made Cāli to remain there thro' mantrasacti (yantram sthāpayamas

all thro' the ministry of Croda. he built a Bauddha gramam, ruled with Bauddhas & crowned himself with Cr's assistance in the chapel. Then he erected everywhere chapels, fr. Cary Cum to Go-arnam the whole country was with force brought under Bauddha rule (akhilam bhutvim ākramya bauddhais sānam sthitas tatah. Rajā bhut Keralē cshitē Durvāsasya tapobalat.) Giving cows & presents to Croda, went on multiplying chapels & bazars (padē padē ća Bauddhānam viharān aparān crtah) to all Nayakas he gave his own seat & stamps, & rejected altogether the āchārams during 35 y. (pancha trimśeshu varsheshu Keralēm śasyate) prabhu being the 12th of the dynasty (Nasanga dvādaśē Bhupah). – Vaivaswata

64 66 Manu prāpti kalau Keralabhumishu – rajābhut saptaćitē ća Nasango Bauddha vamśajah. – Dh. returning when he saw the change rolled his eyes, & extirpated at once the Bauddhas (samhrtya vēgēna Bauddhān); wondering all along: what is this, & who can have hindered the Viśākha feast! Seizing the battleaxe he laid hold of N., O Mālēputra Mahā Drōhi angaćēdam caromyaham" lopped off his arms & feet (= his power, cfr Carta V.) & threw them into the river. But meditating steadily on Durvāsas, N. obtained by degrees his members & became again king (cramēnāngavivrdhyātha rajābhut punar ēva ća) in Angavrdhi param, southern rivershore. Durv. sent him 35 Bhutams, who built Vrdhipuram Valabhatt with gopuram, mandapams, palaces, walls & ditches & āsthānam (church) & placed N. on

65 67 his throne, anointed him & buried there 8 vessels filled with treasure. He then made a Bauddha (Māppalar. Ind.) gramam & palli, ruled with his spirits, received thro' them Indra's māla & chakram, & stole the holy sword fr. Lacshmi. Deposing all them (at Valabh.) in his residence he ruled without an enemy – But Dh. with his Lords (nāyakah, adhićāri) erected in the Palaistra (Cali dwićatwarimśadālayam) an elevated place (attālam, earthaltar) for the worship of Bhadracali. All the 350000 Nayer (trisatārdhasahasra) adored there the mother of the country in their warlike exercises, & Dh. ordered Udaya Varma (Colatiri) to direct their devotion, chiefly on the nava ratri feast (Caani also Cutan) – Then it came to pass that N's admirable queen cast her eyes on Croda, when the king being out hunting, in Atavibam, the western jungle, Shiva of Lacshmi p. appeared unto him as cattāla prince (ciratēshwarah) with his ghosts in similar dress, & frightened him nearly to death, the king immediately worshipped & sacrificed to the Kirata Murti – in this time Queen Urvaśi in the palace Ratnagr ham addressed Krod. „ mayā saha śayānatwam icchāmi twad vrtim sadā." he refused „ Bhupa Nari, kila twam ća mātaram ća namāmyaham kadāpi na caromyatra na vartavyam cadāćana". furiously she threatened him with painful death („ prabhunā ća vadhishyāmi twam aham tapta teilatah") & laid herself in anger on her couch. The king returning swore death to him who should have grieved her spirits. She demanded Kroda's death, who altho' a bhatah had attained to honour (pacyatām tapta teilanē) & thus he died by the king's order. But seeing him mount the heavenly chariot (vimānam)

66 68 he filled with grief called after him –, What shall I do in future, fool, that I have killed thee on a woman's word"! Cr. answered fr. the air „ hearer of women's words, thou art son of a Bauddha, therefore worship Vishnu in the western sea, where he killed the Magha Asura, in the place called Macca (lavanāmbudhi madhyē ća Vishnōh pādapranabandyatām, Vishnurupāvatārēnha Bhagavān Vishnur Awyayah, Maghāsuram ća samhrtya Śrīrāma pādam nivēshitah, Macca dēsēti Lōkē smin vadanti ća janāh purā Tatra gatoha Nasanga twam

"Vishnōh padam ca pūjaya." Immediately he prepared to travel there with the Queen, leaving a maidservant Sphulli in Nāsamipapuram (Ma-pilla), hold thou the sword, & the kingdom with my crown be thy son's, but perform the Srādham for me, should I die, & rule with the aid of the Bauddhas over Kerala". "2 Months after my death give the funeral cake & now I go to V's feet." —

67. Now Phulla, Phulli are names of reproach, given to children conceived in coitus cum menstruante. He spoke (swīna pāpmanā) with all the Royal ladies (of Colatiri see §68) --- P.R. with the Nāyakas came to Angavrdhi, & gave the royal power over it to Bāla Vīrya, & ordered him to defend the Kingd. with 350000 Nayers, & gave to Udaya's goldson (the same swarnaputra, pon. magen) the Madhya rājyam

Udaya, the old King, residing in Lacshmip. & doing works of love (dharmam) —
The 2d place (ilama sthānam) had Cula Sekhara, with throne crown & ācāram;

Yāvat Gocarna paryantam tāvat Canya Cumārikām
1, 2, Racshārtham Udayas shreshto, Dvitiyah Cula Sekharas
3, 4, Trtiyo Bāla Vīryas ca turīyo Bhānu Vicramah (of Vennattara, Ind.)
āsthāna samsthitih panca vamsōtpatti manāshritāh.

Instead of the 35 sports he also gave 35 excellent gods (Sri. Subr. Cal: as mother Sanmātrirūpikām, Crishna of Lacshmīp. etc) to protect the Madhyarājyam — & to expiate for the stay of the Buddha ruler (Bauddhasthitasya Doshasya Santyai) he built & dedicated (under Varaprasāda Sastri) Shivēshwaram, &

68. ordered sacrifices etc to Ganapati. — Ph. with Udaya & the princes & Deputies of the 64 Grs being engaged in holy acts at Goc. Sphulli told Subhāngi that her son Nāsangah had given the crown & right of the middle kingdom to her (Sph's) son, & to the mother the order of laying the funeral cake on the stone — to which Subh. answered: well if our family fails, the kingdom is thine: thou art under my protection: (madvamsānantaram rājyam kiritam sāsanam nijam, twatputrāyāstu madvākyair, mad dāsī twam ca Sphullike) upon which she received from the servant the crown, foolishly enough (maudyāt); the samskāram for Nās. was ignorantly performed by the women of the palace, & the Brs of Durvā Gr. (§48. Caruca Nambidi) received the srāddha meal. — Ud. Cula S. Bāla Vīrya, grieved & surprized at this misdeed came with the Br Deputies, & excluded that whole family from the privileges of Br. communion (ē tadvamsa sthitās sarvē panwti hīnāsbhavantu hi) & the Br. string-investiture, because of the pindadānam to the Buddhotbhava N.

69 — (Index adds that by this mistake the Colat. family did lower itself [illegible]) As prāyascittam for this taint of the family ([illegible]) Narada proposes Hiranyagarbham (H.ga. pāpaghnam cartavyam") as taught by Aditya himself. You make a nice cow of 100000 goldpieces (hiranya), a bull of silver: perform the jāta carm. for both, give names, initiate the bull like a Br. with caulam & upanayanam, pray for them the Gāyatri & other Mantrams, give the 16 presents, worship with Suktams the 8 Dicpāl. &

70 3 times the great God with Mantr. Homa, & Mrtyunjayēyam. Then the bull is to be worshipped with 8 lights & Mahāhōmam, the Gayatri to be repeated 100000 times: then the marriage ceremony has to be performed. first the bull stands outside 3 days, the 4th day both anointed with holywater, adorned in white clothes, are to be worshipped by Tarana (their faces due East) with mantrams for men & women) & grahayāgam (of Brs) — & then in a chosen nightly hour all the Sāmantas women young & old have to enter the vulva of the cow (sāmantānām vamsajān, strī bāla vrddhān sarvāms ca pasōr yōnim pravēshaya)

Then to give a lac of cows to the Brs; whilst the person remains
• 3 muhurtam ('yamam') in the cow's belly. follows the putra-
cameshti sacrifice, & the midwife doings of women; then the jata
carm. nama carm, initiation, funeral (samskaram) of Papa bull-
Mamacow, purification from mourning (punyaharam).
gift of half the cow to the Brs, ¼ to God, ¼ of bull also to Brs -
& the purific. will be complete, the Sam. able to learn the
71 Gayatri & dine with the Brs. — Udaya performs the
72. ordered ceremony with all the Brs & N. attending, — Cula
Sekh. gave also the remaining quarter of the gold & the silver
of the bull to the Brs, & 18 eleph. & horses to the teacher of
Gayatri (a Yagagrhacara) with ½ yoj. of land. & then Cula Sekh.
at the head of 35000 N. with Gurva as Mantri was crowned
& anointed (thro' Culas. this sannidhyam passed from Cherical
73 to the Pontamburan): when Pr. ordered every 12 ys to repeat
74 this ceremony/ NB. to read these chapters, pardons all sins;
Dvadase vatsarantye ca criatam evam eva ca. —
VIII. 74. Pr. ordered Cula S. to appear in Navayogi puram, N. of the
75 Brhannadi, for the Mahamakham feast: (854) to the jewel temple
there the 64 Brs, 1400 viras (or edaprabhus), 1000 nayakas, 4 bhu-
pas) did meet (Bhann Vir. of Sri Vardh. puri with Gurva, & other 8 mantris
& the Mavilai (Chuta grha) Nayer & 35000 N. — Cula Sekh. — Lavaputra or
Perimpadappu with 150000 N. — ~~Udaya~~) Cula S. with Gurva & Jataka
stood outside of the town (to defend it [illegible] against Ghosts & keep
birds from flying near the yaga sala) gupty'artham of mandapam[*].
75. Then the Gopa Sri (mother of Zamuri) stepped forward & held the mea-
76 sure (nati) filled with gold, whilst others stood with flags & cowtails.
Then Ud. & Bala Vrya[xx] (Kolatiri onnamate, munnamate, whilst C.S. is rendamati) -
came with the 18 mus. instruments & all royal honours & worshipped Pr. who took
Ud. upon his lap & kissed him, & ordered him (sit with him & ~~to stand near with~~ his Gardi.
Nayers. to stand near. So he did. — Tulasi bhus (Tulu Raja. Ind.) came with the Rakshasa Nayers
(cfr 850) to Navayogip. worshipped Pr & gave rice presents. — In the midst of
them Princes & Nayers stood the Brs of 64 villages in the jeweladorned Manda-
pam, hanged about with silk clothes, & illuminated by 1000 candlesticks,
Beautiful women held vessels with rice & spoke words of blessing, the Gods ap-
peared, flowers rained, Tripathaga Ganga showed herself in the Vrhannadi
& then in proper hour, 4 planets standing on high, Cumbha mas. friday, Makha Nacsh.
Carcad. lagnam, Pr. gave cows to the Brs, whereupon they anointed him as
King of Kings over Kerala (kirttam dhrtavan maulau ratna mala virajitah
Acshateir dhavaleir divyeir abhishicya Dvijottamah Bhargavam Raja Rajen-
dram Keraladhisham atbhutam). — When he thus reigned on the pearlthrone
with 1400 viras, 1000 Nayakas, he spoke with the Brs: (Dwadase varshike
prapte parichyantam ca Bhusurah, Madrattam Udayam yuyam evam kuruta
Bhusurah, asmin Mahamakhe Divye Cumbha samsthe

*) Index says: nalu swarupakar, Kolat. Trav. Samorin, Perimpadappu
xx) Index adds [illegible] Udaya with Samorin & the 3d of Kolatiri

Divākarē. Yāvat Satya Sthitir lōkē tāvan mat prītir astu te) to crown this same day after 12 yr his son Udaya Varma. How happy those times! Na taskara bhayam lōkē na durbhiksha bhayam tathā Nagarēshu ca Rāshthrēshu Keralyam Rāma Sāsanat: Thus PR. resided in Nava-
76 yōgipuram. —— According to PR.'s order Udaya came (after 12 y.) to Nava-
77 yog. & approached in confident manner PR.'s palangi, the Gopikaputra (Cāmuri, of the Nedungādi jāti) standing by: then the 64 yr Br.'s crowned & anointed him in the selfsame way. Ud. V. afterwards went in PR.'s pallacki once, upon which Rama laid down his sword & disappeared: Gopacutah took the same & begged Ud. to appropriate it to himself (bhūpaitam grhyatām kalgam Bhargavāgatam atbhutam) but he would not. Then PR appeared & said; he who takes this heavenly weapon, shall be my successor (mad dharmam ca tavāstwiha), gave him (Udaya) the sword & ordered him to worship it. — PR. retiring to Vrshādri (Sri Mūla Sthānam) Ud. & Cula S. started for Lacshmip. where meeting a terrible Asura, he charged the accompanying Gopa to kill him (andōlanavaham Gopam calpayāmāsa, who as friend had run with the palank. holding it): which being done he gave him the Cshetra racsha of Talip.
77 — To this Gopa Ud. gave girdle & sword ([illegible]) built calaris & ordered fencing exercises āyudhābhyāsam: in Parasu Rāma puri he built an excellent 42 foot place, for the 35000 N under 16 Matula's (uncles = Amon- for Ammāman, such is Chutali.): PR & Subr. in red cloth & red ashes, with girdles ([illegible]) & the somen mundu round the head, entered it (the Gods convened, rained flowers) whilst the 2 heroes consecrated the place, worshipped Ganapati all about, standing on their great toes, falling on forehead & toes, adored Parvati by striking the shield with gada, whilst kneeling: performed cakravrtti, 10 mudra's the worship beat sidewards ([illegible]) [This in the Index is called [illegible]
78 [illegible]]. — 18 kinds: [illegible] (dirgham - with 2 strikes) [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] anyonyam, gadayā kēḍagahwaram, [illegible], [illegible], [illegible], [illegible], [illegible] [illegible], [illegible], [illegible] — In then PR & Subr. did fight [illegible] real fight [illegible] aiming at the 108 marmma's (dangerous spots); it was awful enough to make the Gods run away. For the continued exercise of arms he ordered Gavācoha (Nayer ([illegible] perhaps the following [illegible] in Talip.) gave him ponti & caccila. Then he built a Culari in Talip. & there made Chitra Mangala Nay. a Gandh. putr. Guru of Culasekh. & presented the bālayuddham & caccila
79 to all the 35000 N under him. = [Where formerly an Asura Kāraskara
80 (Cāngyara-tree) had been killed by PR, a Shiva Lingam was found (from the antediluvian Kerala) which formerly had freed Aditya from sickly vapours, being worshipped on Sunday - gave rise to a jungle temple of Vaidya Nātheshwara ([illegible] [illegible]) under the Vrhat Grāmacār & Vimsati Gr. (Sh carjam Mani grha people)
80 also called Cāraskarēshwara.] — PR going to Ambikā pura made the Cupa Nayar
81 head of the fencing school, in Navayōgip. the Chhatra grha N. over Culasekh.'s palaestra with ponti & caccila, in Bālapuri the Pālika N. (pāliyatt Accen, first minister of
81 Perimpadappu). — Lavanutrayasya sarvēsham Nayakāram ca Sāsvatam Tishtha swa Pālika twam hi, purānā bayabhūmipam." — In Sri Vardhanapuri the Sunkise Arka Nayer for Bhanu Vicr. & his kingdom. —— At a feast in Subr. Pushkara whose salutation was not ~~an~~ returned, cursed the Malaya Br.'s, to be destitute of

of the customary civilities, anyōnyam Anyjalir mastu, pratyagnyali vihinakāh bhavanti, yūyam nityam ca yavat Kerala Bhūmishu."
82 ([illegible]) — Moreover they gave to P. no arghyam (to wash the feet) nor pītham; in revenge he drenched them by Varuna's help with rain, after which PR. gave him regularly his seat. — To that feast Bala Virya came with his Nayers, a Mātula (one of the Ambāmen (Ammon) sthānam 877) struck him there upon Lib's order; for which he lost his head by the King's hand. Lib was about to kill him, when PR. gave him with Tulam his (whole) hand as atonement. (Bhārgavah
83 pranipatyātha Prayascittam swabhūmikam_calpayitwā) — In Gōt.
84 he afterwards wanted to perform the Visvajit sacrifice, & therefore stationed the 1400 Vīras & 1000 N's around the Yāga Sāla, himself performing the holy preparation with 16 Br's. The Asuras attacked the temple to hinder the sacrifice. An awful fight ensued; some Nayer with their relations retired inside as for temple service (paricāravidhau sthitāh). When Dhwaja Nātha (ensign Lord) killed the Asuras, PR rejoiced, gave to those who kept their place the honourable name of purattu cārnaver (Yōdhānām ca tu vīrānām Bahisthānam dadau prabhuh, Freshtā yūyam tu maddēsē yajnya gēha bahisthitah") to the fearful that of aghattu cāraaver (bhītyāntahpuram āgatya Antargrhanivāsinah Samantānām Dvijātīnām Nāyakāh paricārakāh) or servants of Br's & Sams. — The first Vannatān was a Br. boy
84 who washed his own clothes well ([illegible]) & continued to do the same for his comrades. He was turned out of the cast & made a washerman for Gods & Br's (tu ad vastra dhāranād ēva sarvēsham suddhir ēva ca) — A Br., good astrologer once passed on his journey a night with a lowcast woman, blessed her in the morning & gave her the varātakam suvidikam ([illegible]) bag with counting shells — the pustakam, book, — & Betelshroll [illegible]. To her child PR. gave, for his astronomical talent, the name Ganisa Ganaka ([illegible]) a house in Punya puri, & the casteblessing (mat bhūman tava vansēshu Jyotisāstram ca tishtatu — ēvam rajyam prasāsitwā Culasēkhara bhūmipa). — This book is equal with the Vedams & takes all sins from the reader (Bhārgavasyānucaritam punyam Vēdais ca sammitam, yah pathēt Srnuyāt Bhaktya Sarva pāpaih
85 pramucyate). — — — A continuation: „ When Bhūta ganams troubled
86 this Kerala exceedingly, Nārada taught the Ganapati Hōma vidhi, for which the God was so grateful, that he permitted PR. to chose 3 gifts ([illegible]). They were 1.) asmad dēsē grheshwātra Dvija vamsētha tishta bhōh stay in this country. 2.) Maddēshāpadi rakshaswa defend it from trouble. 3.) hrdayē vasa santatam, take thy abode in the hearts. Which the God granted, in case Vara prasāda Br. ([illegible] in the South) would always regularly perform this sacrifice: & shall assist the sick, childless wives, & in attacks of enemies; but the house that does not sacrifice shall perish — & with these words Ganesha with his Bhūtag. disappeared.
— Read & Mukti results! —

86 :— New application of the hearers to ~~tell~~ also the excellency of
87 the Southern Province (Dacshina Kāndasya Mahātmyam) & the monuments of P. R. existing in the South (Dacshina cinhāni Bhārgavasya ca yāni vei). Rishi continues:
Rāma went then to the South, presented a Lac of cows to Brs, & performed Tapas on Goldhill, Canaka Mala, Swarnācalam; attacked by an Asura Kēsi he worshipped an old Narayana establ. there, who also killed the Devil. — Kēsi Mathana Vishnu on a Rangam in middle of a river. — (under Tarana feast in Edabam) — Bhanu Vicr. sister son Āditya Vicrama was then by him set as King over the South. prov. in Sri Vardhana pura: with his blessing (yathāyōdhyā purē Rāmah, Āditya twam mamāgnyayā) & a sword (Khadgam āditya tējasam) & gold throne; unction, pallanki, vencotta cuda, cāmara, 35000 N. & the rule over the land fr. Cumari to Ghōra Nadah (yāvat Canyā Cumārīs twam tāvat Ghōra Nadād iha — Ghōrāsura vadhat tatra Dharmēna paripālaya) care for 21 grāmams, & the promise of continued Royalty, if Dharmam, Madpada cintanam, & Brāhmana pūja be never
87 neglected. — In Sri V. P. the Rajarshi desired the settlement of 8000 Br families
88 in the ~~South~~ (ashta sāhasra ~~sankyani~~ dēsēshu Brāhmanānām grhāni vei, 8000 grham in the middle country, 8000 in each half of ~~the North~~ ~~half~~ country (paścad ashta sahasrāni Uttarasyārdha bhūmishu) & in the ~~other~~ Northern half 21 Grāmams constituted ~~with~~ as Sabhāgrāmam for Sānti. — The Brs to the North of that are cursed: (here evidently a lacune; Index says PR. threatens the King with a bad successor)

tad uttarē durātmānō mad śāpa grasta Durdwijāh
Ashtavimśad yugāntē ca madhya kāndāvanasya ca —
(Twat) Tat Bhūma vamśajah kōpi uttarasyām gamishyati (Bavapa? Cṛshna Rayar)
Mad Dwijān avamanyātha uttarādi Dwijādhamān
Āgamishyati tad viprān Madhya candē nidhāsyati
M. Candē Grhāms tēshām Dāsyaty aishwarya samputān.
Mamāgnyām Matpadam hitwā pūjayishwati Durdwijān
Yāvat Kērala Dēśēshu Dēshiyāsca bhavanti hi
Pūjādhipā bhavishyanti Ācramishyanti Kēralim
Tāvat kālē tu Mat kōpāt Kērali naśyati Dhruvam.
Sarvēsham vamśa nāśaśca Durbhicsham ca bhavishyati
Anyōnya calahan nityam, anya Dēshē yathā, tathā
Anya Dēsha Dwijās sarvē carishyanti ca Kēralē
Ācārams ca vihāyātra anācāram Dinē Dinē
Krayakrayya vidhau sarvē vanik vrtyā caranti hi = colla coduoka
Dharmānām cshajatā lōkē bhavishyati na samśayah
Adharma vrddhi, Bhūmau ca jāyatē ca mamājnayā
Durdwijānām ca pūjābhir naśyanti Cshētra sanchayāh [illegible]
Tāvat Cālē Yavanāh Baudhāh ācramishyanti Bhūmishu
Yuga Dharmam mayā proctam smaryatām ca Dinē Dinē.

One of the successor will bring the North Brs for the salvation of the middle country, will honour them above the old Brs, & settle them here: they will usurp Kerala which thro my wrath must then perish. Internal warfare will ensue, as bitter as foreign wars, bad customs are introduced, Brs turn merchants, the temples are destroyed, Yavanas & Baudhas will conquer the land. Therefore mind my law daily!

88 Where Vishnu Narasimha had killed Hiranyaesha (Ravana's former birth)
89 there Narasimha was dedicated. (Tantr. Tarana. Cary. Bhinna Grāma, then a Solar Chatria, „Ādityasya suta" (Aditya Varma's son, cp. § 88. Nagapuri) transl. surya vamsakarenaya purāna Chatriya.)
– a little to the East Subrahm. with Cumāratīrtham (Tantr. Tarana, Cary. Dāru Mangala, the Mātula or Ambatmen, Cumbh. mās. Rathōtsavam, Terrali) more to the east Nāgālayam for Ādisesha. – "Why was that?" – Once all Naga serpents came to the mother temple, exactly 64, & begged the Brs, since Varuna had once given the country to themselves (Varuņas tu purāsmākam Datta vān Dwija sattamāh, Samudrānte ca yat Bhū mir jāta cēt mama Sasanāt Nāgēbhyasca mayā datta, mad dēhasya vishakari, Nāgānām Sasanād ēva nivārayatu Dehajan Vishahēna sarīrō bhūt tat kālē Tējasāyutah. Tasmāt twāsmākam evāsu Keralam Bhūmi mandalam Nadīyate ca Yushmābhih, chardayishyāmahe vishān) to leave it with them, if not they would vomit their poison over them. Narada advised to give them ¼ of the land (Yāvat Gōcarna paryantam Tāvat Canyā Cumārikā Grhēshu Chētra Goshthēshu Bharanēshu manirājayā Chaturnām ēka Bhāgam ca nāgēbhyas ca prayaccatu) to give them a feast in Ayilyam or Ashlesha Naksh. with sacrifice, & in Nāgapuri a fane of Nagesha with a yearly feast in Dhanu, & worship every friday chiefly with milk – (under Tantr. Tarana, Chetra cary. Thana viraina Ādityasya sahōdarya putramca R. Virr.[1]). – a Mūrapratishta under Tarana, [illegible], & Dasi bharanacar.
89 – Suchindra Māhātmyam: Indra was once cursed by Gautama for the seduc-
90 tion of his wife, to become over the whole body filled with yonis; he went on Mahēndra mt, & stopped there in a lotos tank, until the Trimurtis, thro' Narada's seduction, moved to corrupt a chaste Rishi's wife, were by her husband's curse changed into 3 children, laid by their mother into 3 swings ([illegible]) & washed in the tank. Their semen & offscour washed off Devendra's sin & punishment. therefore Suchindra, built by Indra's order thro' Vishva carma. The flowers etc. with which he there anointed the Trimurtis in the sin destroying Tirtham, were afterwards seen coming up in the Canyacumari tirtham called Prnkāla tirtham. Therefore he built a 1000 pillared Mandapam, Bajar etc. Cast in Dhanu Mas. Tiruvātira (Ārdra) Naksh. to Shiva. – Meda feast Vish. – Mākara Brahma. – On the eastern tower Aditya Varma did ascend & see the world (purva gō puram ārohya apasyat Bhūmimandalam Āditya Varmā vīkshya tha Bhārgavam vākyam abravīt, Neivedyāya ca tat Bhūmim pradadau sasumōdakam) & gave the property of all he saw forth for the temple service – for Sānti he ordered a Br. from the Sabha Grāmam, for the Chetra Caryam the Trigrāmeshu Nivāsinah (Transl. [illegible] Brahm), for the Raesha Āditya Virana. – 11 Brahm. houses were built, the Brs ordered to carry about the idol at every feast, & to receive Neivedya [illegible], they had also to keep all the vessels necessary for ordeals ([illegible] in boiling oil) & keep a fire on the Satya Seilam.
Ya imam pathyate dhyāyam Srāvayet satatam Narah
"Ubhayōh Culasuddhis syāt Samrājyam ca bhavishyati (Transl. Janma Sāphalyam)
90. When the Pandian came with an army into the Bhuta bhumi (part of
91 Travancore?) „Pāndya Bhūpas samāgatya sēnābhir Bhūta sancute)

[1] Index says, [illegible] of Nagapuri, [illegible]

then Viśvamitra dedicated Bhūtanātha & Pandya built towers
& bazars. P.R. angry said: your coming into my country is in vain
(yushmākam ća tu mat Bhūmāwēvam āgamanam vr̥thā, Mat Bhū-
mi Simat pūrvē ća gantavyam yathāgatam, Dharma yudham carishya-
mi, adharmam nō trahe kada, Pāṇdya twam śrūnu madvākyam, twat bhūmis
cēt, parīkshyatām): I engage in war, it is a just one; except you prove the
country to be yours, (Adityāya mayā dattā) which I gave to Aditya.
Upon this Bhūtanis appeared to kill Aditya; but the goddess aided, on P.R's prayer
& killed Charmāsura, (from whence her name Charmarāmba (Durga) & as
sign of the frontier she put her śūlam into a stone (the place called Bhūtapāṇḍy
— feast to Bhūtanātha in Vr̥śćika, Tantri Tarana, Caryam Bhinna Grāma car. ——
91. P.R. went farther to Jahnupuri (al. Jantupuri) & dedicated Arumuka Subr.
92 — feast Cumbha — Sabhā Grāma car. Tarana i Tant i. — Then he staid with his Brs
92 (servants, parivārasajjanais) near Canyā Cumāri. — Then to Varāhapuri, where
93 he performed Sraddham in the Trivalli: Śri Kanṭhēśwara is a Śiva lingam, by
worshipping which, the Gods had found Vishnu lying in the jungle on his
93 bed Ananta. (Tr. Canth. 10 Mill. [illegible] rice to Brs.) — a Chandala woman
95 threatening her son with the Anantancādu led to the discovery of the earthly
Vaicuntham (Kshirābdhau ća yathā Vishnur anantānkē rarāja ha) to be called
Bhūcshīrābdhi, earthly milk sea, where P.R. and all the Gods worshipped T. Janar-
94 dana, Padmanābha — may he always keep there his seat! —— (Tiruwanantapuram
P.R. begged him always to save Kerala altogether, built Śri kōvil, Śayāgr̥ham,
& the couch Mahāsētham, so that Nārāyana lies towards East. All completed the
Gods & men entered in by the 3 doors made for them. P.R. anointed with
the 5 Godly cowfluids (pancha gavyam) & received a blessing & promise for Ker.
— Vishnu's shell Śanka fell on the shore of the western sea — Śankatīrtham
95 Makara Mas. Atta Nāsh (Hasta) feast, with offerings like to Śri Ranga on
97 — Tantri Tarana, Cary. Bhinna Grāma, pūja the Sabha Grāma: moreover he
gave to Aditya Vicr's sister son Kayabhiana Rāja (Indr Trav. [illegible]
[illegible]) his seat houses for the pushpakas to perform the Mala vr̥tti
without Brahmacarmam, & for the increase of Kerala's wealth the
jewel Syamantaka (still said to be in Tiruwananta) & to beget every
day 8 Bhāram (à 20 Tulā) of Gold [illegible]
[illegible] brought from Dwaraka & celebrated
in a song) & then he spake with Aditya — — — (?)

Cōla tiri affairs.

96. About this time there came an Asura Dārika with 18 armies
into the country (his former history is told) & staid upon Śri Mauna Mūla Mt.
97. Culaśekh's sister son Kerala Śekhara worshipping the Lakshmipureshwara
governed securely (Tr. Gov. to Cuny) thro' the assistance of the country mother: & when he
was pressed by the enemy, Cali advised him to build on the SE corner
(agni bhāga) of the 7 hills a palace (Ālayam ramyam. Ind. [illegible] Coilagam)
she also would come there, & likes to be worshipped in brandy by Suras or
Asuras. He obeyed her voice & took on the 7 mounts a position with his army
she also came in all her awful glory & sat on the stone in the sea, sparks
proceeding from her covered the waves. Gods & Asurs served her the whole day,

& night during the 30 days of Mina Masam with strong drink, flesh & revelling, till filled with Madyam she arose, broke out into her devilish laughter (attahāsam) & cleft Dārika asunder with her triśulam, drank his blood, ate his body & received the praises of the frightened Asuras. — from thence the Goddess recei-
98 ved the worship of Gods by day, but in the night admitted only the Asuras to her service (others āgatān bhakshayāmy aham)
99 — Siva followed his wife & where he bathed her with the cool Ganga from his
101 head, the Jata or Jata tīrtham (or Palatirth. Index) remained. P.R. went there with Kerala Varma & dedicated Si lingam, (Tatr Vanaprāsād, Cary. the Talip. Brs, ranh. Kerala V.) — as well as Cali, to whom service he chose the
100 / 103 Sākteya Brs ([illegible]), & lastly Garuda brought also a Vishnu.
101 / 104 — Genealogy of Colat. & Venadare ([illegible])
Kerala V. reigned justly (pālayen dharmena) over the middle of the 3 Khandams.

Keralas sister Janti
his sister — Arka Tejasah
Cabirisruta Ravi — his sister
his sist. — Vikramārka ditya
Sunābha (Dwāparadwāja ca Rajābhut Sunābho nāma bhūpatih, Madhya Mandala Bhūpasya vamśathan Bhārgavānkitan (the Kings of Colat. sealed by P.R.
In the South Bhānu Vicramah Tatasca Dacshine Khande Rajā bhut Bhanu Vicramah
Rana Virama (sister son) Sri Vardhanapure Ramye Artha Mantri Varottamaih Dharmena pālayan Rajjam Bhārgavasya ca Sāsanat
sister son, who giving gold to a Brahman of Bhiana grāmam had from [illegible] Vanchi virya Chaturbāhu (4 armed). who worshipped Gods & Brs & ruled well over the country.
(Index says: this the reason why the Venad. Kings lost the name Virama & received the name Vanchi, "Cheater" of a Brahmin.)
102. / 105 Vanchi V's sister son Jayasekhara
Vijayavira (si son) who says the writer rules now. (Drāpure cādya" beginning of Dwāpara Yugam) & was by P.R.'s order made King also over the Northern country (Uttarasyām ca Rajābhut Bhrgu nandana Sāsanat) in Mangalapuram, Sri Mangalapure ramye Sucalyāni Sutah, prabho — to rule fr. Cumbha river Ardha Simhāsanam datwā Bhārgavas tu purā yayau to Cotishwara river. Ardha Chūda Prabhas tasmin Dharmai rājjam praśāsyati
This Ardha Chūda Prabha Cotishwara Nadas tasmin yāvat Cumbha Nadāntare
si son Mohana Vamśaja, (who turned a Mohana rūpah, & ruled well)
si son Sringasūra (vicramah)
si son Indu Sekhara
si son Māna Sekhara (who rules now māna dharmena nityam vei pālayan adya Bhārata, &
In Angavrddhi (Valapattinam) middle country the Valabhuh reigned with 4 Mantris, 35000 Nayers.
Angavrddhi pure ramye Valabhū nāma bhūpatih
Chatur Mantri vareissahan pālayan madhya mandalam.
Trisatārdha sahasreiśca senābhih parivāritah
Nava ratna maye pīthe sthitwā rājjam praśāsyati.

P.R. going to Benares persuades Anna purnēswari Bhagavati to dwell on Cheracunnu Bala Veilam, in the western sea (where an old ship was dug up by the Chenical Raja – formerly a harbour) where she arrived in a Brahmi's house, Dwādasi of Macara Māsam fed Brs. & begged the king of Valapatnam (valabhasya purē yayau, Bala Vēkhara Bhūpasya sannidhānē samāgata) for a piece of ground to give rice which he confirmed by gave on a tāmrapatram (ꠅꠇꠘ) with the Sapta Veilādri seal (ꠞꠅ mayūrajam – peacock the armoury). Himself went to meet the Goddess with his 250000 N. worshipped her & transferred to her 1 yoj by ½ yoj land forever.

(In the left margin: Kil. says: Colatiri Raja.)

ēka yōjana dīrghamća ardha yōjana Bhūmiram
pushpōdakam dadau Rajā yavat chandra divakaram
suvarneis ćagrasā lam ća cayāmasa Bhūpatih (dining house)
yavat cāte ća dharmasya hāni syāt, tāvad ēva ća
"Tat kāte ća Vakā Bauddhā ācramishyanti Kēratim" –
Ityuctwā swapurim yātah Vālabhuk, Dharmaja Prabhō!

Again the king repeats the prophecy of Vākas & Bauddhas & returns to Valapatnam.

103. 106 Conclusion – What a useful book: who reads or teaches it tasya Bhurti phalam Rajyam ante mucti phala pradam. How to worship Parasurāma's pitam before reading & when closing this Parasurāmāyanam:

Yah patēt punya ćaritam Parasu Rāmāyanam Subam
Srāvayet Bhaktimān lokē, sarva papeir pramućyate.
putra pautrābhir vrddhis ća āyushyam dhanam ēva ća
Bhavishyati ća saubhāgyam mānavrddhis ća jāyate.
mama lokē samāsādya antyē muctir bhavishyati.

With then & other promises – P.R. goes to Himavan mt. for tapas.

104. 107 A long time having elapsed the Brs at Gōr assembled proposed to try P.R's promise to appear whenever they should jointly & fervently meditate on his reappearance. They made every needful effort (yatnam ćacrur dwijā sarvē) & P.R. appeared. He asked – what for they wanted him: they stood ashamed, whereupon he cursed them, to do henceforth all without his help, & without their united council at Gōcarnam

mām vinā sarva cāryāni curudhwam ća dwijōttamah –
cadācit Brahmanas sarvē Tri Mūlasthāna Mandapē
ćatushashti tamadigrāmaća bhavishyanti na sangātah

he also threatened them with Siva's incarnation, Sankarāćārya & his anāćāram
Sambur ēvāvatiryātha bhavishyād dwāparē yugē
ćatushashti tamadinam anāćārams ća dāsyati.
āćārams ća nirācrtya anāćārah bhavantu vah

but Chinga masam, Tirunōna nāl, I shall pay a visit to my country Kerala after it is well watered (after Monsoon – Kēralēmin suvarshikē) let

therefore the Brahmins wait for me that time at Goc.
Again to Himavan for tapas.

Rishi says: ētad Bhārgava Māhātmyam Kēralasyōtbhavam
yah patēt punya ćaritam pāpaghnam śatrunāśanam prabho
Srṇu yaśo rāvayet ćaiva Vishnu lōkam gamishyati
Bhāgōtākya purāne ća Bhārgavasya ća veibhavam
The hearers thereof give 10000 cows 1000 elephants etc.
Idam pavitram pāpaghnam punyam vedaiśća sammitam
Bhārgavasyānućaritam yah patēt divam āpnuyāt (2d part)

ഇപ്രകാരം ഉല്പത്തിക്രമമായിരിക്കുന്ന പരശുരാമായണത്തി
[illegible]
[illegible]
[illegible]
[illegible]

Malabar

Mspts on Kerala History

I Kerala Māhātmyam in Slokam & Mal. transl. (2 Copies of the first Mr. Baber's & Putuntūri's) 1839–1840.

I Brahmanda puraanam first & II part.

[illegible]

No 4

UB TÜBINGEN

Ma I 864-4